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COURSE BOOK, PART 4

H31

BEING A GUIDE FOR READINGS IN

BIBLICAL HISTORY AND LITERATURE

FROM THE RISE OF THE KABBALA TO THE
EXPULSION OF THE JEWS BY SPAIN.

IV

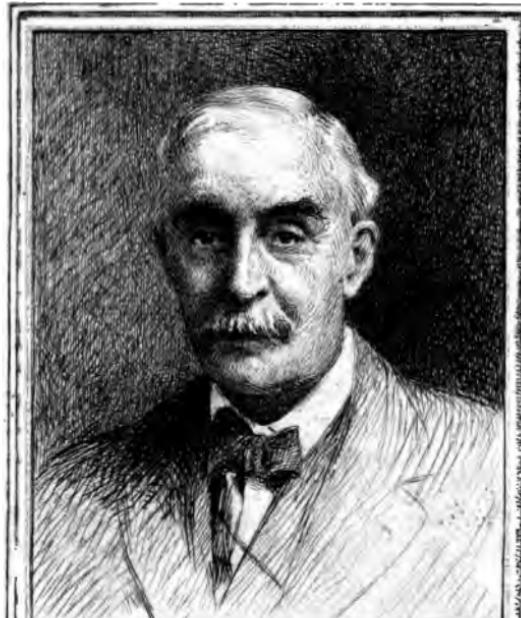
MAURICE H. HARRIS, A.M., PH.D.

Author "People of the Book"

DIRECTIONS AND HELPS FOR THE READER, WITH
SUGGESTIONS, RECOMMENDED READINGS,
TESTS AND REVIEWS

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Jewish History and Literature

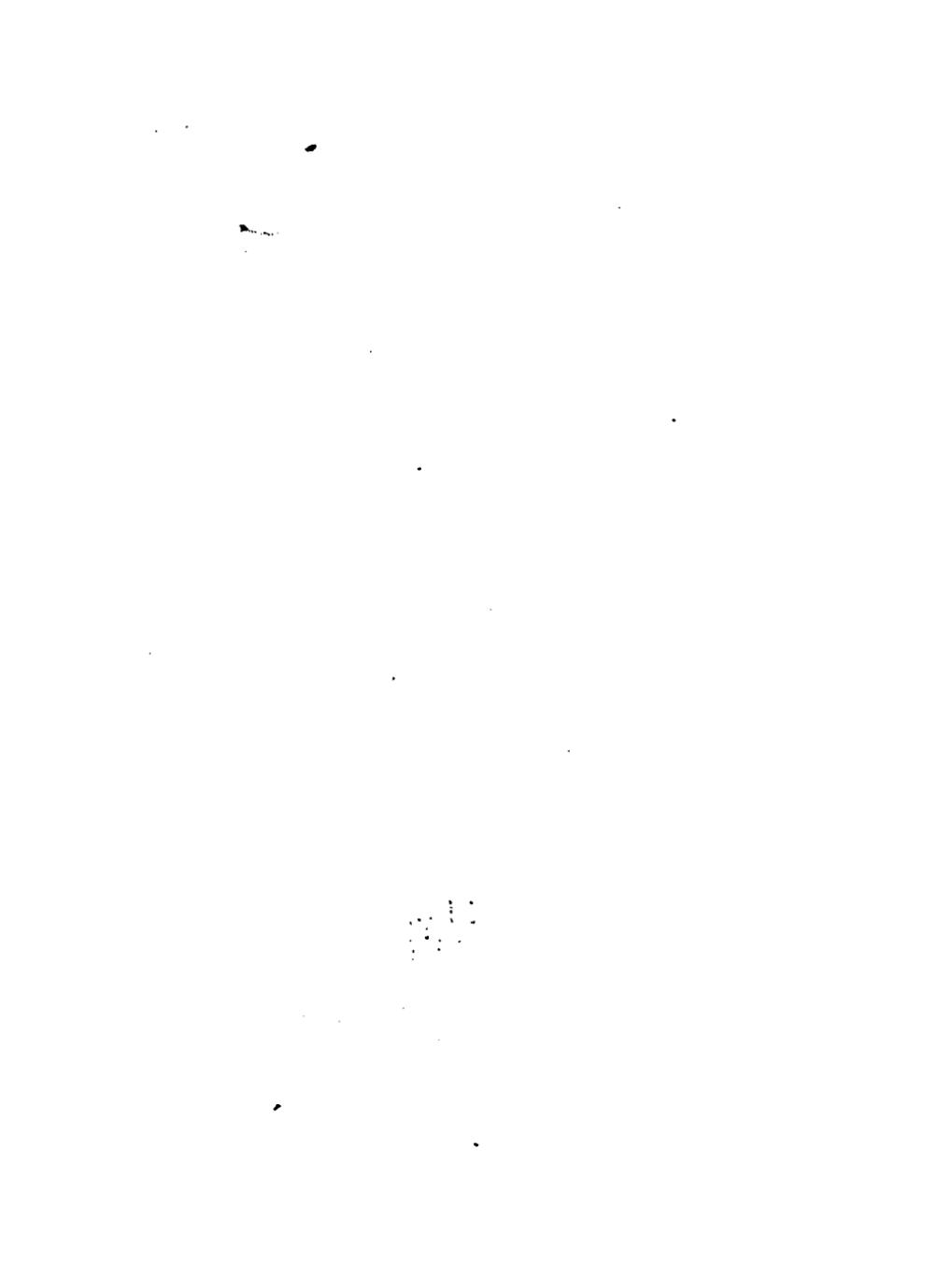
A COURSE OF LESSONS FROM THE RISE OF THE KABBALA
TO THE EXPULSION OF THE JEWS BY SPAIN

BY
DR. MAURICE HARRIS

THE FOURTH SYLLABUS IN THE COURSE IN THE
Chautauqua System of Education
Department of Jewish Studies



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Course in Jewish History.

INTRODUCTION.

These Courses in Jewish History have so far appeared in three syllabi, arranged in sixteen lessons each, by Prof. Richard Gottheil. They began with the Post Exilic period and ended with the Spanish Era. They are based on the translation of Graetz's "History of the Jews," issued by the Jewish Publication Society of America (office 1015 Arch Street, Philadelphia).

In continuing this course from the period up to which Professor Gottheil had so ably brought it, I will preface the lessons with some of his "Directions for Use" that preceded each of the courses:

- " 1) Study the lessons carefully in accordance with the ' Suggestions ' given writing out in a separate notebook the answers to these suggestions.
- " 2) At the end of each lesson close all books and do the work called for in the ' Tests and Reviews.' These may be written into papers as elaborate as time affords. Local circles can also use these ' Tests and Reviews ' as topics for essays and discussions.
- " 3) Note clearly the distinction between the ' Required Books ' and the ' Recommended Books ' The former are named at the head of each lesson. These *must* be read. The latter are named after each lesson. These *may* be read.
- " The more thorough student will not be satisfied with simply following the ' Required ' readings. It will be found of great advantage in ' Circles ' to assign the ' Recommended ' readings to the different members, each taking one book and reporting on the author's views and treatment of the period.
- " No one system of study can be prescribed; each student *must have* his own; but use paper and pencil freely.

Do not be afraid to mark up books which are your own property. . . . As you read make extracts and notes, not only in accordance with the suggestions in the lesson, but also according to your own judgment. These suggestions are not exhaustive, they are only meant to serve as directives.

In doing work demanded under the 'Tests and Reviews' do it conscientiously. Be careful that whatever you write be good in diction and style. Clear diction goes hand in hand with clear thinking."

This course begins with the rise of the Kabbala in the thirteenth century and closes with the Spanish Expulsion in 1492. It is a fitful period and, for the Jews, one more of shadow than of light. It covers, probably, the darkest of their dark ages; a story not of one but of many expulsions. It depicts monkish fanaticism at its worst.

From a literary point of view, it is a distinct decline from the Spanish Era preceding. It is in a period of intellectual decay, that Mysticism flourishes. Though it records some great names too—Nachmanides, Gersonides, Immanuel, Chasdai Crescas, Abarbanel.

But it is a stirring era of deep and varied interest. If it depicts the Black Death and the Inquisition, it also shows the emergence of Poland, the Hussite movement, the foundation of the Turkish Empire and the dawn of the Renaissance. With all of these incidents the Jew is brought in touch, and the student will find a knowledge of them necessary.

I have endeavored, like my predecessor, to present the Suggestions impartially. Of course, it is impossible for a Jew to survey his past quite objectively. Here is a dark story of suffering and sacrifice shot through with gleams of momentary tolerance. Let us be candid enough to recognize that while there were many martyrs, there were some traitors. The latter rather than the former contribute the tragic element to Israel's history. This conflict between the ideal and the sordid is going on still.

So the study of this history may help the Jew of to-day *to see himself mirrored*; it thus becomes an important feature of his religious education

LESSON I.

1200-1236.

I. Required Reading.

Graetz, History of the Jews, vol. iii., pp. 546 to 569.
 Encyclopedia Britannica, Article "Kabbala."

II. Suggestions.

1. The philosophy of Maimonides did not create two divisions in Israel, but emphasized an inevitable distinction, always present though at time latent, *i.e.*, unquestioned faith versus rationalism. This had already characterized the divergence between Rabbinites and Karaites, especially when the latter were influenced by the Mohammedan Mutazalist philosophy. Look back Graetz iii., p. 148.

2. But we now meet three divisions:

- a)* The Halachists or Literalists.
- b)* The Maimunists or Rationalists.
- c)* The Kabbalists or Mystics.

This third class was a would-be escape from dry legalism on the one hand and scepticism on the other.

3. Mysticism is pseudo-philosophy. Instead of deducing principles by painstaking and logical reasoning, it takes the easier path of fancy and lets the imagination run wild; it is often nothing more than dogmatism in poetic and weird disguise.

4. Kabbala was a subdivision of mysticism. Compare with it the gnostic philosophy. Graetz, ii., p. 374. Its allegoric interpretation of Scripture finds its counterpart in the Philo-Alexandrine School in the "twilight of Greek Philosophy."

5. *Abrahams*, however, in the "Jewish Life in the Middle Ages" presents us also with its brighter side and its poetic possibilities. "It was in the main a powerful spiritualizing force; the mystics were the best prayer-writers of the Middle Ages." "It gave to children the boy angel Sandalphon, the patron saint of youthful joys." (See Longfellow's poem.)

6. *Joseph Jacobs* declares that the first knowledge of Æsop gained in England was derived from a Latin translation of Berachya. He, therefore, calls Berachya "the most important English Jew in mediæval Jewish literature."

III. Tests and Reviews.

1. Give a brief account of the rise of the Kabbala. Outline its system.
2. Give its theories of *a) Advent of Messiah; b) Prayer; c) Future Life; d) Ceremonial Laws; e) Sacrifice; f) Creation*.
3. What School of Poetry did Alcharisi represent, and what class of literature did he and his colleagues introduce?
4. What was Berachya's chief work; what is said of his style?
5. What sanction did the Jewish badge indirectly give to the *masses*?
6. State the different steps of Frederick II.'s controversy with the Church.

7 Summarize the items of Frederick I. of Austria's "Royal Decree of the Jews."

8. Contrast the two Fredericks.

IV. Recommended Reading.

Kabbala:

Abrahams: "Jewish Literature," J. P. S. A. (1899), ch. xvii.
" " "Jewish Life in the Middle Ages," p. 152.

Berachya:

Joseph Jacobs: "Jews of Angevin England," p. 165.
Neubauer: "Jewish Quarterly Review," vol. ii., p. 520.

Frederick II.:

Draper: Intellectual Development of Europe, volume ii.,
pp. 66-73.

Jacob Anatoli:

Abrahams: Jewish Literature, pp. 148. 149.

Alcharisi:

Abrahams: Jewish Literature. pp. 131-132.

Karpeles: Sketch of Jewish Literature, (J. P. S. A.)
pp. 210-213.

LESSON II.

1236-1270.

I. Required Reading.

Graetz, History of the Jews, vol. iii., from p. 570
to end of chap. xvii.

II. Suggestions.

1. Some of the worst enemies of the Jews have been their own renegades. Graetz makes the apostate Donin the indirect cause of the crusading massacre at Poitou; through him too, the Talmud was burnt. While the apostate Pablo brought the censorship against the Talmud and deepened the hatred of the Dominicans.
2. It was easy to sustain any absurd charge against the Talmud by those who interpreted the Agada literally, and in isolate passages; for this voluminous literature contained among other things even rabbinical small talk and by-play.
3. For all the references to Jesus in the Talmud, see article by A. B. Ehrlich that appeared in *The American Hebrew*, Vol. ix, No. vi.
4. Nachmanides' public defence of Judaism is notable for these specifications:
 - a. The doctrine of the Messiah had not the dogmatic importance for the Jews that it *has for the Christian*.

b. The Agadas were merely homilies.

c. As the merit of religious fidelity is proportioned to the sacrifice entailed, it were better that the Jews should live under Christian ruler in exile, than under the rule of their own Messiah.

5. Again we have instances where a monarch well-intentioned towards the Jews is forced or persuaded by the Church to turn against them :

a. The weak Henry III., of England, permitted foreign Jews to settle in England, and even countermanded the edict of the Archbishop of Canterbury, prohibiting Christians from selling food to the Jews; but the papal legates soon coerced him into other courses, and gave him, so to speak, moral support for pillaging them.

b. Alfonso the Wise, of Spain, had Jewish chancellors and physicians, and encouraged Jewish scholarship; but to please the Church he soon instituted the popular Jewish disabilities.

c. Jayme, of Castile, was menaced by the Dominicans into treating the Jews more severely than his natural inclinations would have dictated. See his fair and generous treatment of Nachmanides.

The instances multiply as we proceed further in the history.

6. Notice Pope Innocent IV.'s vigorous denial of the "blood accusation." He was not the only Pope who defended the Jews against their oppressors.

7. The Jews took refuge in religious study from the persecution of their enemies. Thus the Church, in endeavoring to destroy the Talmud, attached them to it more passionately than ever.

III. Tests and Reviews.

1. What brought about the massacre at Anjou and Poitou ? What effect had Pope Gregory's letter ?

2. What is told of Jewish money-lenders in France and England ?

3. Describe the methods of Jewish education.

4. What four scholars were summoned to defend the Talmud ; how did they reply to Donin's charges ?

5. What Jewish physicians are mentioned here ; why were Christians now forbidden to engage them ?

6. What Talmudic scholars were still active in France in the middle of the 13th century ?

7. Who held the office of " Presbyter Judæorum " in Henry III.'s reign ; what were the duties ?

8. When was the Jewish Parliament called and why ?

9. State the laws of Alfonso the Wise that affected the Jews ?

10. Contrast Nachmanides' public defense of the Talmud with that of Yechiel's ; what were the consequences for the Jews in each case ?

11. Outline Nachmanides' life from the time of his exile.

IV. Recommended Reading.

Blood Accusation :

Leroy Beaulieu: *Israel among the Nations*. Pntnam, p. 36-41.

Jewish Physicians:

Friedenwald: Third Lecture, Publications of Graetz College
I., Philadelphia.

Nachmanides:

Schechter: Studies in Judaism, pages 103-100.

Weiss: Jewish Quarterly Review, vol. i., from p. 294.

Abrahams: Jewish Literature, chap. xvii., J. P. S. A.

Jewish Education:

Jacobs: Jews of Angevin England, pages 352-4.

Abrahams: Jewish Life in the Middle Ages, pages 347-356.

England:

Blunt: History of the Jews in England, with Enquiry into
their Disabilities. London: 1830. Henry III.

LESSON III.

1270-1306.

I. Required Reading.

Graetz, History of the Jews, vol. iii., last chapter.

II. Suggestions.

1. To study the history of the Jews intelligently is to study the history of the world, for they come in touch with every great event even when they did not influence it. We have reached now the Guelf-Ghibelin conflict, a chapter, so to speak, in the mediæval struggle for liberty. Here, too, we find the Jews involved; certainly it cost them many thousand lives.

2. The function of the Jew in opening up the resources of new countries is shown in the case of Hungary and Poland, where they were invited to settle, encouraged by the re-introduction of protective laws.

3. Country after country yields to the Pope's dominance. Even Rudolph of Hapsburg makes concessions in return for papal ratification. Portugal submits late. Poland, being Greek church, *holds out*. In steady proportion to clerical advance ~~—~~ Jewish rights and liberties decline.

4. Rashba (Solomon ben Adret), though a voluminous writer, exercised his great influence less through his works than through his unselfishness and probity. In this respect, compare with him his contemporary, Meir of Rothenberg, who died in prison, refusing to be ransomed lest the precedent might be injurious to his people. These two men were the most famous writers of "Responses."

5. The conflict between rationalism and unquestioned faith never quite dies out, though it occasionally wanes. Solomon Petit stirs the embers again.

6. It is significant that canonical anti-Jewish laws were least observed in the very centre of the papacy.

7. Read articles on Expulsion of Jews from England in "Jewish Quarterly Review," vol. vii., for its economic and ecclesiastical causes. The series also contains a fine résumé of the history of the Jews in England up to 1290.

8. We have evidence that some Jews lingered secretly in England. We find trace of them in Elizabeth's reign, 300 years later.

9. Nearly every nation in turn gave to a Jew the highest office of trust, minister of finance; until prevented by the Church. Even the Mongul Kahn had his Jewish Saad Addaula.

III. Tests and Reviews.

1. Why were the Jews invited to settle in Hungary and Poland; and why were the decisions of the Buda assembly inoperative?

2. What was the condition of the Jews in the Peninsula at the end of the 13th century; who were Don Zag, Araby Moor?
3. Tell something of Rashba's literary and communal activities; what were the *responsa*?
4. Give an account of Solomon Petit's attempt to revive the anti-Maimon movement?
5. Why were the canonical anti-Jewish laws disregarded in Italy?
6. How would you define the attitude of Rudolph of Hapsburg towards the Jews? Why did he prevent their emigration?
7. Under what power did Saad Addaula reach eminence? Why such a tragic fate?
8. Give the provisions of the "Statute of Judaism" passed by the English House of Commons in Edward I.'s reign?
9. What would you consider the chief reason for the expulsion of the Jews from England?

IV. Recommended Reading.

England:

L. B. Abrahams: *Expulsion of the Jews from England.*
Jewish Quarterly Review, vol. vii.

Milman: *History of the Jews*, vol. iii., book xxv.

Spain:

Lindo: *Jews in Spain and Portugal*, chap. xi. London
 Longmans. 1848.

Meir of Rothenberg:

I. Abrahams: *Jewish Literature*, pp. 235-237.

Guelf and Ghebelin:

"*Rudolph of Hapsburg*"—articles in *Encyclopedia Britannica*.

LESSON IV.

1270-1328 C. E.

I. Required Reading.**Graetz, History of the Jews, vol. iv., chap. i.****II. Suggestions.**

1. The Zohar of Moses de Leon completely eclipsed the Bahir of Azriel, as the classical Kabbalistic authority. Both were fictitiously ascribed to ancient authorship and acquired all their power and influence through their reputed antiquity. Literary forgeries were popular in olden times and were not always condemned by the moralists.

2. For historic reference to Simon ben Jochai, reputed author of the Zohar, see Graetz ii., p. 440-41, notice how little his life bears out his mystical reputation. The whole story is built on his flight after the Hadrianic persecution.

3. Graetz has no good word to say of the Zohar. But Abrahams—whose appreciation of Kabbala we quoted in Lesson I.—while acknowledging that its style is poor, its philosophy borrowed and that it is a jumble of excellence and nonsense, still declares it “a work of genius, its spiritual beauty, its fancy and its daring imagery, its depth of devotion, ranking it among the great books of the world.”

4. A Kabbalistic age nearly always fostered the expectation of the imminent advent of the Messiah. Indeed, the computation of his arrival by juggling with texts was of the very essence of mysticism. We are, therefore, not surprised that the Kabbalist Abraham Abulafia should declare himself the Messiah.

5. The Hebrew letters are also the Hebrew numerals. Each word has, therefore, a numerical value. To infer an esoteric relation between biblical phrases of the same numerical value was a frequent device of the Kabbalists. It was interpretation run mad. It was easy for the Christian Kabbalist to prove many a Church doctrine from the Jewish Scripture on the theory of Gematria, as it was called. Gematria is much older than Kab-bala, as may be inferred by its Greek derivation.

6. Following Dominican example, we find Abba-Mari and the Obscurantists setting up a heresy tribunal. This was not the only occasion, when the Jews borrowed unfortunate precedents from bigoted surroundings.

7. The Kabbalistic personification of evil and its positing a Satanic Kingdom as against the heavenly Sephiroth was false to the spirit of Judaism.

III. Tests and Reviews.

1. Name the leading Kabbalists who flourished at the end of *the 13th century*.
2. Give an outline of Abraham Abulafia's life.

3. In what respects did the Zohar differ from the Bahir?
4. Specify the proofs of its forgery.
5. In what respects was the spread of Kabbala beneficial; in what respects harmful?
6. In the revival of antagonism against the study of philosophy, who were the heads of the opposing factions?
7. Give the substance of the poet Baderisi's argument against those who would forbid scientific study.
8. Give an account of the persecutions led by Rindfleisch. How far did they spread?
9. What was the status of the congregation in the Middle Ages?

IV. Recommended Reading.

Kabbala:

Encyclopedia Britannica. Article "Kabbala."

Neubauer: Jewish Quarterly Review, vol. iv. Bahir and Zohar.

Dembitz: Jewish Service in Synagogue and Home, book i., chap. v. J. P. S. A.

Hebrew Review: Translations of "Pitche Jah" and "Hecho Adoshem." London: Simpkin & Marshall. 1835.

Yedayah Baderesi:

Chotzner: Jewish Quarterly Review, vol. viii., p. 414.

Abrahams: Jewish Literature, p. 191-2.

Jacob ben Machir:

Karpeles: Jewish Literature, p. 85. J. P. S. A.

LESSON V.

1306-1328.

I. Required Reading.

Graetz, History of the Jews, vol. iv., chap. ii.
 Karpeles, Jewish Literature, pp. 216-223.

II. Suggestions.

1. The demand of the German Emperor that all Jews in France be restored to him as his lawful "servi cameræ," he being legal successor of Vespasian, conqueror of Judæa—was a species of Munchausen reasoning and mock logic too familiar in mediæval treatment of the Jews. For many Jews were settled in other lands at the time of the conquest of Judæa. Further, the Emperors of this day were only Emperors of Rome in the original sense, by a legal fiction.

2. That the Jews of Toledo should have been forbidden to take "high-sounding Christian names," reveals a persistent Jewish weakness.

3. Crusades led to Jewish massacres in every instance. The Crusade of Philip V. was followed by the shepherd massacres; and, no doubt, the slaughter of the Jews, on the slanderous charge of well-poisoning, was indirectly due to it.

4. *In spite of the divergence of their style, Graetz finds these points in common between Dante and*

Immanuel. Each had absorbed the culture of the past—Dante, the Catholic and scholastic; Immanuel, the Talmudic and philosophic. Each created from his material a new kind of poetry.

5. Immanuel is by no means a characteristically Jewish writer. His Spanish literary brother was rarely secular. Indeed, the Jewish chroniclers are a little shocked in seeing their *lingua sacra* made the medium of that questionable morality of the Boccaccio standard. Kalonymos also stirred the ire of some contemporary rabbis for the tone of ridicule pervading his “*Mesecheth Purim*.” Immanuel is Jewish in showing a wonderful versatility and a ready adaptation to environment. He introduced Italian poetic measure into Hebrew.

6. “Dante wrote a divine, Immanuel a human comedy.” Does not this suggest the “other-worldliness” of the Christian as distinct from the Jew?

7. In addition to being a philosopher and satirist, Kalonymos was also a translator. The translation of the master-pieces of Greek and Arabic into Latin and Hebrew by Jews was one of their great services in the realm of letters in an age where knowledge of foreign tongues was rare. They thus became the “middle men” in an intellectual sense. Through Anatoli and Kalonymos was Christian Europe made familiar with Aristotle, Averroes (the Arabic interpreter of Aristotle), Galen, Archimedes and others. See on this subject Abraham’s xiv. chap. of “Jewish Literature.”

III. Tests and Reviews.

1. Give the reasons assigned for the expulsion of the Jews in 1306 by Philip le Bel. Whither went the exiles?
2. What decisions of the Council of Zamora (1313) did Maria de Molina enforce and what reject?
3. What was the character of Asheri's influence in Castile?
4. What were the inducements offered to the Jews to return to France?
5. Give some details of the Gesereth Ha-Roem and the Gese-reth Mezoraim.
6. What were the conditions that favored the beginning of the Renaissance in Italy? In what respect did it differ from the literary era of Spain?
7. Name the chief works of Kalonymos? What was his literary tendency?
8. Contrast Immanuel with Dante. Why were Immanuel's works forbidden by some rabbis? In what respect may he be compared with Heine, and in what with Voltaire?
9. What were the conditions of Karaism at this time? What were its three centres?
10. What do you know of Aaron the Elder?

IV. Recommended Reading.

Immanuel and Kalonymos:

Chotzener: Immanuel di Romi. Jewish Quarterly Review,
page 64.
Jewish Chronicle, Loudon, Jan. 20th, 1899.

Abrahams: Jewish Literature, pp. 179-186.

Moraïs: Publications of Graetz College, pp. 59-63.

Translators:

Karpeles: Sketch of Jewish Literature, pp. 57-59. J. P. S. A.

Spain:

Lindo: *Jews of Spain and Portugal*, chap. xi.

LESSON VI.

1328-1350.

I. Required Reading.

Graetz, History of the Jews, vol. iv., chap. iii.

II. Suggestions.

1. The Jews gravitated again to Palestine under the more tolerant Moslem rule that now succeeded the crusading Christian regime. But it never became again the seat of authority and learning. The Law had gone forth from Zion; it did not return.

2. We still cannot speak of Spain in one generality. While a comparatively golden age still lingered in Castile, Aragon became a centre of persecution that made it little preferable to Germany.

3. The apostate for revenue only reappears. This time it is Abner of Burgos, more bitter against his brethren than a Benedictine monk. As sceptic and scholar he may be compared to Acher (see Graetz II., 358).

4. The monotonous story of massacre continues. The establishment of the independent kingdom of Navarre is inaugurated by the slaughter of more than six thousand souls. The Armleder lead a *bloody crusade* against the so-called *deicides*.

Bavaria plans the familiar desecration of the Host with miraculous accompaniment, as pretext for plunder and murder.

5. Gersonides was the greatest philosopher since Maimonides, with whom he may be compared. Both adapt religion to the latest science of their times. Both were disciples of Aristotle through the medium of Arabic translators. Both speculate about celestial substances (a spiritual hierarchy) which they received from the neo-platonists. Both project a mediating Reason between God and man, to which only the select attain. Both limit special providence to these higher intellectuals.

6. Gersonides was more daring than Maimonides. and more radical. He would be loyal to the truth though it contradict the Torah. He lacked the versatility—certainly the genius of Maimonides, on whose Moreh he planned his work.

7. Judaism is now crystallizing into an exact, unchanging code, Maimonides' Mishneh Torah had referred every observance to its underlying purpose. Asheri's "Four Rows" imposed all rites dogmatically and added many minute and stringent regulations suggested by later rabbis. This code is severer than the Talmud and narrower. It prepared the way for the Shulchan Aruch.

III. Tests and Reviews.

1. In what occupations did the returning refugees to Palestine engage? What was the condition of scholarship?

2. Mention two Jews raised to prominence in Castile by Alphonso XI.; what posts did they fill respectively; what was their fate?
3. What change is noticed in the scholarship of Spanish Jews; to whom was it due?
4. What cause was given for the massacre of the Jews in Navarre?
5. What was the *Turim*? Contrast it with Maimonides' *Yod Hachazaka*?
6. Give a brief outline of the *Milchamoth Adonai* of Gersonides. How was it received by Christian scholars?
7. Who was Vidal Naboni; what view of the Torah did he share with some other scholars of the Middle Ages?
8. What were the "golden gift pence;" what justification was given for their institution?
9. Tell of the Armleder ravages.

IV. Recommended Reading.

Gersonides:

Article in *Britanica*.
Schechter: *Studies in Judaism*, page 171.

Spain:

Lindo: *Jews in Spain and Portugal*, chap. xiii.

LESSON VII.

1348-1360.

I. Required Reading.

Graetz, History of the Jews, vol. iv., chap. iv.

II. Suggestions.

1. We may dismiss the mystical and legendary causes of the Black Plague given by mediæval writers. It arose in China and there was neither knowledge of sanitation, quarantine or general cleanliness to prevent its spreading along the caravan routes into Europe. In addition to the twenty-five millions it killed in Europe, there were, it is said, thirty-seven million deaths in Asia. It is hard to credit these numbers.

2. Its moral effects were also disastrous. It disorganized society; sundered natural ties of kinship; created abnormal fear that drove people into all sorts of extremes; created the fanatic order of Flagellants, whose wanderings spread the plague further.

3. Among the demoralising effects, the most tragic was the reckless slander against the Jews of well-poisoning and their inhuman massacre. The calumny spread like the pestilence and with it. This *was the most terrible persecution of the Jews in history.*

4. It is noticeable that the less "civilized" countries, Austria and Poland, were more considerate and humane. Nor did the Mohammedans countenance this preposterous charge.

5. Pedro was called "The Cruel," because of his reckless assassinations. But he also earned the title of "The Justiciary" among the Moors, the Jews and common people. His favorable disposition towards the Jews tended to confirm his bad reputation.

6. Manessieur de Versoul, who negotiated the return of Israel to France (1360), is the one great Jew of this sad era. He is receiver-general, chief-rabbi and chief-justice. The little scholarship that now flickered in Israel was fostered by the college he founded in Paris.

7. "The White Company" presents a phase of mediæval life—where the mercenary has not yet lost caste—but could hire himself out for military service to any land, without odium. We meet in this chapter two eminent generals who have passed into history—The Black Prince of England and Bertrand du Guesclin of France.

III. Tests and Reviews.

1. Mention the chief places where the Jews were burnt on the charge of well-poisoning ?
2. Who championed their cause ?
3. How do you explain the smaller Jewish mortality from the *Black Death* ?

4. What was the status of the Jews of Poland of the fourteenth century?
5. Give the reasons, specified by Graetz, why Pedro of Castile was styled "The Cruel."
6. Give an account of Samuel Abulafia. Contrast him with Chasdai Ibn Shaprut (950).
7. What was the penalty of Jewish fidelity to Pedro?
8. What were the conditions on which the Jews were readmitted to France, 1360? What inference would you draw from the request for their return?
9. How fared Jewish scholarship now in Germany?
10. What provisions were rendered necessary by the Black Death at the synod of 1381?

IV. Recommended Reading.

The Black Plague:

Boccaccio: *The Decameron: The Plague in Florence.*
Bulwer: *Rienzi.*

Pedro of Castile:

Conan Doyle: *The White Company.*

Spain:

Lindo: *Jews of Spain and Portugal*, chap. xiv.

LESSON VIII.

1364-1380.

I. Required Reading.

Graetz, History of the Jews, vol.iv., chap.v. to p.164.

II. Suggestions.

1. Spain, last centre of respite for the Jew, now yields province by province to the dominance of religious prejudice. Under Henry II., Pedro's successor in Castile, the Jews, decimated and impoverished by the civil war, were now further signalled out for contempt, by being compelled to wear the long resisted badge.

2. Persecution *via* controversial debates, abetted by apostates, is again revived. However, it produced Shem-Tob ben Shaprut's exhaustive polemic *Eben Bochan*.

3. Something of the vernacular was always admitted into the Hebrew liturgy. Chaldaic (the language of the Kaddish) was the vernacular of the Exile. Isaac b. Sheshet's prohibition against the reading of Esther in Spanish for the benefit of the women, was, therefore, inexcusable, even on Jewish grounds. But it was on a par with his suppression of the liberal teacher Chayum b. Gallipapa and his enmity *generally* towards philosophic study. This spirit

was characteristic of the narrowness and rigor of the later Spanish school, reflex of external intolerance.

4. Chasdai Crescas attacked the philosophy of Maimonides and the Aristotelian school generally, but he did so not dogmatically, but in a philosophic spirit.

5. Jews were often the greatest sufferers from the peasant risings against the nobility, so frequent in the Middle Ages. (See Guzereth ha-Roem; Graetz iv., p. 55; Armleder, p. 97). In the rising of the Maillotons in France in 1381 Jews were plundered and murdered; from this last attack they never quite recovered.

6. Graetz infers from Alami's "Mirror of Morals," a picture of the degeneracy of the times, that the ostentation of the Jewish grandes and their lack of esprit de corps towards their poorer brethren, were among the causes of Jewish persecution in the Peninsula. The execrable "informer," too, was rife in the land.

7. The arbitrary beheading of Pichon showed that the ancient right of imposing the death penalty was more of a danger than a privilege to the Jews of Castile. It was taken from them 1388.

8. A quarrel on the relatively small matter of appointing a chief-rabbi, prevented Don Juan of *Castile* from annexing Portugal.

III. Tests and Reviews.

1. What were the demands against the Jews made by the Cortes at Toro 1371? How were they secured by Don Henry?
2. What were the doctrines discussed in the public discussion at Burgos 1375, and who were the disputants?
3. In what Jewish school of thinkers would you class Chasdai Crescas?
4. Give an account of Isaac b. Sheshet's life and influence. What was his attitude towards science and philosophy?
5. What important doctrine did Chayum b. Gallipapa set aside?
6. What was the cause of the rising of the Parisian populace against the Jews in 1380?
7. What charges does Solomon Alami bring against the Spanish Jews?
8. What were the merits of the Pichon incident; what were its consequences?
9. What were the rights and privileges of the Jews of Portugal in the 14th century?
10. Explain the struggle over the rabbinate of Castile in 1384.

IV. Recommended Reading.

Solomon Alami:

Abrahams; "Jewish Literature," p. 197-8.

Chasdai Crescas:

Karpeles'; "Geschichte der Jüdischen Literatur II.," pp. 811-814.

Spain and Portugal:

Lindo: Jews of Spain and Portugal, pp. 154-165.

LESSON IX.

1389-1406.

I. Required Reading.

Graetz, History of the Jews, vol. iv., pp. 164-193.

II. Suggestions.

1. The English method of dealing with the Jews was now repeated in France. A rapacious monarchy forced them into usury, thus exposing them to the hatred of the populace. The same result necessarily followed—expulsion. The uncertainty of their tenure in France, which readmitted them from time to time on short leases, made it advisable that they should follow a trade in which their property would be easily portable, ready for instant flight.

2. The Spanish persecution of 1391 was almost as ruthless as the persecution that followed the Black Plague in other lands, and, like most anti-Jewish riots, it was led by “an ecclesiastic and a mob.” It was the beginning of the end of the knightly and influential Jews of Spain. Their pride and spirit were now thoroughly cowed.

3. The forced baptisms of 1391 had far-reaching consequences, both for the Jews and for Spain. Ultimately it led to the expulsion. We may classify *these pseudo converts* as follows:

- a. Those who emigrated into Moorish lands;
- b. Those who conformed outwardly to Christianity, but were Jews in secret—the Marranos—detested more than professing Jews; these largely comprised the able and influential;
- c. The sceptical, some of whom became anti-Jewish for worldly ends.

4. The satiric attacks on Judaism by the new renegades and the counter retorts by the faithful created a polemic literature of the time. In this fitful way Jewish learning was still kept alive.

5. It is hard to explain how so much woe should have been wantonly brought on Israel by its own apostates. We can but remind ourselves that a traitor is the meanest of men, and that a religious traitor is the most atrocious type.

6. Crescas is an original thinker. He distinguishes between religion and religions. In his criticism of Maimonides' Thirteen Articles, which he reduced to eight, he is the first to point out the distinction between a dogma and a doctrine. Yet, in his actual demonstrations, he but reveals how hard it is to draw the true distinction.

7. Crescas' partial denial of free-will, by explaining all action from cause and effect, anticipates a similar position of Spinoza. Crescas defines the highest good as spiritual perfection through the love of God; here again we see his influence on *Spinoza*.

III. Tests and Reviews.

1. What was the "golden penny" poll tax? What claim did the Emperor Wenceslaus make against the Jews?
2. What date is given as the beginning of the Inquisition in Spain?
3. Give particulars of the persecution of 1391.
4. What were its moral consequences?
5. What was the status of the Jews of Portugal at this time?
6. Give the respective years of the first and second expulsions from France. What was the treatment of the Jews in each case?
7. Sketch the career of the apostate, Paul Burgensis.
8. Mention the works of Profiat Duran. What was the chief characteristic of his defence of Judaism?
9. What was the scope of the proposed megnun opus of Crescas? What portion did he complete?
10. What were the dogmas and what the doctrines of Judaism according to Crescas. Give his view on the immutability of the Law.

IV Recommended Reading.

Crescas :

Schechter; Studies in Judaism, pp. 167-173.

LESSON X.

1406-1420.

I. Required Reading.

Graetz, History of the Jews, vol. iv., pp. 193-220.
 Abrahams, Jewish life in the Middle Ages, chap. xxiii. and xxiv.

II. Suggestions.

1. Not till 1408 were the statutes of Alfonso the Wise put into force. Instituted in 1260 (see vol. iii., page 595), perhaps to satisfy the Church, they remained a dead letter for many years. But once on the statute books they offered inducement and excuse for any intolerant king to put them into practice.
2. Already in 1406 an expulsion of the Jews from Castile was only staved off by a payment of 50,000 crowns. The quarrels between the four Christian kingdoms, Castile, Aragon, Navarre and Portugal and their wars with Moorish Granada still made the wealth-producing Jews necessary to the sovereigns.
3. The Castilian edict of 1412 was ingeniously devised to make life insupportable to the Jews and force them into the arms of the Church. First it robbed them of power by abolishing their judicial autonomy, barring them from public office and forbidding the carrying of weapons; next it attacked

their dignity and self-respect in imposing special dress, badge and beard, and taking from them the title of "Don"; then it robbed them of freedom by shutting them up in Juderias and forbidding travel or emigration; lastly, it robbed them of the bare means of subsistence by cutting them off from all relations with the Christians and forbidding them the practise of every handicraft.

4. These repressive laws and many that now follow include Moors as well as Jews. Christians had been left unmolested under Moorish rule; they were now returning evil for good.

5. In the disputation at Tortosa, we again find the defenders of Judaism divided as to whether the Agada should be considered authoritative. Astruc Levi, following the precedent of Nachmanides, treated the Agada as homiletic only.

6. The influx of Jewish refugees into Northern Africa brought industry, commercial enterprise and scholarship.

7. In *Chozek Emunah* (Faith Strengthened), translated by Moses Mocatta, will be found an exhaustive treatment of the conversionists' arguments from Scriptural texts usually brought forward at the public disputations. Wertheimer & Co.: London, 1851.

III. Tests and Reviews.

1. *Give reasons for the unfavorable turn of affairs of the Jews after the death of Henry III. of Castile.*

2. Who figured in the Messianic outbreak at the end of the 14th century?
3. On what basis were Jews admitted into the Mohammedan Berber dominions in Africa?
4. Who were the religious leaders; why was the Sephardic ritual adopted?
5. What is the meaning of *Megadef*; to whom was the term applied?
6. Outline the career of Vincent Ferrer, the Dominican.
7. Mention some of the literary friendships between Christianity and Jews.
8. How does Alami describe the effect of the anti-Jewish edict of 1412?
9. Who were the defenders of Judaism at Tortosa; what was the outcome?

IV. Recommended Reading.

Spain:

Lindo: Jews of Spain and Portugal, chap. xvii., xviii.

Vincent Ferrer:

Lecky: Rationalism in Europe, chap. ii., 267.

LESSON XI.

1420-1442.

I. Required Reading.

Graetz, History of the Jews, vol. iv., chap. vii.
Encyclopedia Britannica, "John Huss."

II. Suggestions.

1. The Hussite movement was less of a divergence on doctrine from the Catholic Church than a protest against its abuses and the vices of its clergy. But it also produced a radical wing, whose attitude corresponded to what was later advanced Protestantism.
2. Graetz: "Whenever a party in Christendom opposes itself to the ruling church, it assumes a tinge of the Old Testament, not to say Jewish spirit." This is most noticeable in the Puritan movement of England. "The early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament, and the defenders of despotism from the New." Lecky, Rationalism in Europe, ii., 168.

3. The Hussite movement, although it gained victory on the field, practically became extinct. But it was one of the steps that culminated in the Reformation. John Huss was the intermediary between Wycliffe and Luther.

4. The religious war was also a race war between Czech and German. It was used as a new opportunity for the persecution of the Jew—the persistent heretic. It was the story of the Crusades over again. History is repeating itself to-day. Czech and German are still fighting in Austria and the Jew is made to suffer from both parties (1899).

5. The Jews of Spain have a short respite under Juan II. A few scholars emerge and some indifferent poets; but the Jewish literary age is over here. Talmudic study has died out, too. The pen is only wielded for apologetics. Yet, this controversial spirit that was defensive, not offensive, produced Isaac Nathan's valuable concordance—a permanent help for Bible study.

6. An age of intolerance brings out the contrasts between religions and fosters antagonisms. A tolerant age reveals similarities and promotes mutual good will. Alexandria, in the days of the liberal Ptolemies, gave birth to the Jewish Sybelline literature, full of joyous enthusiasm anxious to unite Greek and Jew.

7. Joseph Albo reduces Maimonides' thirteen articles to three dogmas—God, Revelation, Rewards and Punishments. Influenced by Christian environment, he makes salvation the aim of religion. Though not an original thinker—only popularizing the teachings of Chasdai and Duran—yet, his *Ikkarim* became a favorite manual.

8. Professor Schechter quotes as Albo's best thought: "Eternal life can be won by one command; but it must be fulfilled without worldly regard, only for the love of God."

III. Tests and Reviews.

1. What writer gave the deciding influence to Huss's life?
2. What was Huss's chief charge against Catholicism?
3. Outline the last two years of his life.
4. How did the Hussite movement affect the Jews of Austria?
5. What effect had Martin V.'s bull (1422) on the Jews? What happened to them in Cologne and South Germany?
6. What was Menachem of Merseburg's chief work; what special regulation did he enact?
7. Why was a conference called at Avila and by whom; what was achieved?
8. What is said of Jewish literature in Italy in general and of Moses de Rieti in particular?
9. What criterion of distinction between temporal and eternal religious laws was formulated by Albo?
10. What became of the Jewish community of Majorca?

IV. Recommended Reading.

Wycliffe and Huss:

Draper: *Intellectual Dévelopment of Europe*, chap. ii., p. 98-101; 148.

Joseph Albo:

Ikkarim: *Hebrew Review*, London, 1835.

Schechter: *Studies in Judaism*, p. 171.

LESSON XII.

1442-1474.

I. Required Reading.

Graetz, History of the Jews, vol. iv., chap. viii.

II. Suggestions.

1. John of Capistrano, the Franciscan fanatic and "Scourge of the Jews," illustrates the irresistible power of seductive eloquence, endorsed by religious authority in an illiterate and superstitious age. He actually changed the Duke of Franconia from one of the kindest protectors the Jews had ever had to their uncompromising enemy. Later, under the same blighting influence, we see a similar transformation in Casimir, king of Poland.
2. Already prior to the expulsion from Spain, relentless persecution was driving the Jews towards Eastern Europe. Eventually that became their centre of gravity.
3. Poland became one of their lands of refuge. There they filled a necessary economic place, forming the *middle class* between nobles and serfs. They provided merchandise and money and promoted trade.

4. The fall of the Byzantine Empire, May 29th, 1453, and the triumphant entry of the Turks into

Europe marked an epoch in history. Its walls were overthrown by cannon, marking, too, a new era in warfare. Officially it is called the fall of Rome. Constantinople was changed from a Christian to a Mohammedan capital, which it has since remained.

5. To the Jew the change was almost providential. His absolute eradication from Europe was imminent. Monkish fanaticism was drawing its net closer around him, while his flight to Asia was being cut off. Here was a new asylum. The contrast of treatment under the Cross and under the Koran was as decided in Turkey as it had been in Spain from 711 (See Graetz, iii., p. 109).

6. The political suzerainty now granted to Rabbi Moses Kapsali over the Jewish community of Turkey recalls the office of Resh-Gelutha in Babylonia; the latter, however, was not combined with the rabbinic office. Kapsali wrote a history of the Ottoman Empire.

7. The better treatment, granted by Henry IV., of Castile, and John II., of Aragon, was but a temporary lull. In 1469 the Infanta Isabella, of Castile, married the Infante Ferdinand, of Aragon. So little did the Jews realize what this union meant for them that they actually furthered it.

III. Tests and Reviews.

1. What were the restrictions imposed in the bull of Pope Eugenius IV.? How were these modified by Juan II.?

2. *Mention the lands that John of Capistrano visited, and the effect on the Jews in each case.*

3. State in detail the series of incidents that followed his coming in Silesia.
4. Mention the privileges granted by Casimir to the Jews in Poland in 1447.
5. Who founded the Byzantine Empire and when; name its chief emperors?
6. What had been its character; what was the cause of its decline and fall?
7. How did Mahomet II. treat members of alien religions within his realms?
8. What was the status of the Karaites at this day; how were they influenced by the new opening in Turkey?
9. What reason is given for the eating of rice in Spain during Passover?

IV. Recommended Reading.

Jews of Spain:

Lindo: Jews in Spain and Portugal, chap. xx.

Kayserling: Christopher Columbus, chap. iii. (Transl.) Longmans, Green; New York, 1894.

Turkey and Fall of the Byzantine Empire:

Gibbon: Decline and Fall of the Roman Empire, vol. vi., chap. lxviii.

Draper: Intellectual Development of Europe, volume ii., pp. 105-110.

Britannica, Article "Turkey," first three pages.

LESSON XIII.

1447-1480.

I. Required Reading.

Graetz, History of the Jews, vol. iv., chap. ix.

II. Suggestions.

1. The republics of Italy in the 15th century bring us nearer to modern conditions. The Church and the Papacy exercise little power; they no longer represent here the paramount interest. Commerce is the chief concern. Trade relations with different lands broaden the views of both Christians and Jews.

2. Wealth was needed for commercial enterprise and the Jewish bankers became an important factor in Italy.

3. The Jews participate in the intellectual renaissance of Italy, but not in the artistic. They become students of the classics and of philosophy and are distinguished physicians; but painting and sculpture are outside their concern. Why?

4. For a full appreciation of the age and its influences, a history of Italy should be consulted. It would be well to look up, too, under separate heads in some Encyclopedia, the foundation of the *Italian republic*, the rise of the Medici family and *the beginning of the renaissance*.

5. Persecution in Germany in the thirteenth century had driven German scholars, like Asheri, to Spain; this tended to discourage the broad culture of the Spanish Jews and enthroned in its place the zealous, but narrow piety of the German school. Almost an identical experience now came to Italy in the 15th century. The ruthless persecution of Bernardinus, of Feltre, that reached Germany through the Austrian Tyrol, brought a second German emigration southward. Judah Menz and Moses Kolon, new arrivals, inimical to the study of science or the classics, endeavored to minimize the influence of broad scholars like Elias del Medigo and Messar Leon.

6. "Long is the life of a lie." The "ritual murder" of Simon of Trent, in 1475, in spite of the denial of Pope Sextus IV., is recorded in the Catholic book on the Acts of the Saints still in use. This same charge is brought to-day (1899) in explanation of a murder in Polna, Bohemia. Dr. Gudemann, of Vienna, has stated in refutation that every blood accusation is a "shameless falsification of the truth." A suit is, therefore, being brought against him for libeling the Catholic church, since it still officially recognizes the murder of Simon of Trent!

7. Elias del Medigo has been called the pioneer of historical criticism among the Jews.

III. Tests and Reviews.

1. To what extent was the bull of Nicholas V. carried out in Italy?

2. Mention some famous Italian physicians of the 15th century; how were they treated ?
3. Relate the sad experiences of the Jews of Ratisbon.
4. Who was the first Jew to compare Cicero with the Psalmists? Mention his chief works ?
5. To what school of philosophy did Medigo attach himself ? Mention his important service to the University of Padua.
6. What deductions did Pico di Mirandola make from the study of Kabbala ?
7. What was Medigo's summary of Kabbala ?
8. What was the cause of the conflict between Kolon and Leon : what was the consequence ?
9. In how far was Bernardinus successful against the Jews of Italy ?

IV Recommended Reading.

Jewish Physicians :

Friedenwald: Graetz's Paper—"Physicians in Italy."

Pico de Mirandola :

Deutsch: Judaism and World's Parliament of Religions.
Cincinnati: Clarke. 1894. Kabbala, p. 186.

Renaissance :

Abrahams: Jewish Life in the Middle Ages, pp. 160, 220,
340, 371, 372.

LESSON XIV.

1474-1483.

I. Required Reading.

Graetz, History of the Jews, vol. iv., chap. x.
Article, "Inquisition," in Encyclopedia Britannica.

II. Suggestions.

1. The Inquisition was based on the theory of an infallible Church, possessed of all religious truth, which must remove those who harbor error for the safety of the believing.
2. It existed in Christianity earlier than this distinctive name for it. Auricular confession was one of its adjuncts; the Dominican order was its detective bureau. But it was first officially established in Toulouse in 1229.
3. It was instituted in Spain ostensibly to test the orthodoxy of the neo-Christians. But its vigorous prosecution had undoubtedly a mercenary motive—the confiscation of the rich estates of the Marranos.
4. We may further specify these reasons under three distinct heads:
 - a. Social. Popular envy of the high offices ecclesiastical and state, held by neo-Christians.

- b. Religious. Fanaticism of the clergy that gradually infected all classes.
- c. Political. The unassimilated Jewish and Moorish elements in the Spanish nation, *i.e.*, racial antipathy.

5. The minute tests for detecting a secret Jew formed almost a complete summary of Jewish practice and at the same time shows how observant many of the Marranos were under their Christian disguise.

6. The Jews must evidently have held cordial relations with the Marranos, since they supplied them with Kosher meat and with religious books, held secret meetings of prayer with them, circumcized their sons and educated their children in the Jewish faith.

7. Graetz considers the executions of the Inquisition the most awful form of human sacrifice. He calls the inquisitors "priests of Moloch" and Spain "a blazing Tophet." Its methods of trial, its intimidation, its bribery and its mercilessness fostered the worst traits in man,—treachery, cowardice, greed and malice.

8. Lecky says: "The burning of Jews and heretics was soon regarded in a double light, as a religious ceremony and also as a pageant or public amusement that was eminently congenial to the national taste!"

III. Tests and Reviews.

1. What portion of the Spanish were Marranos in the fifteenth century?
2. Give the date of the institution of the Inquisition in Castile? Who were the first inquisitors and the first Inquisitor General?
3. Give the result of its first sitting.
4. What was the *modus operandi* for each case?
5. What was the "Edict of Grace;" what purpose was it made to serve?
6. Specify the signs by which a heretic could be detected.
7. How were appeals to the Pope finally frustrated?
8. How does Samuel Usque describe the Inquisition?
9. Tell of the conspiracy in Aragon to defeat it; what was its consequence?
10. Did the Inquisition touch the acknowledged Jews?
11. What is the meaning of "Marrano;" what other term was applied to this class?

IV. Recommended Reading.

Inquisition:

Lindo: Jews of Spain and Portugal, chap. xxii.
 Mocatta: Inquisition and Judaism. Wertheimer & Co., London, 1845.
 H. C. Lea: "History of the Inquisition and the Middle Ages." Harper & Bros., New York.

Isabella and the Marranos:

Kayserling: "Christopher Columbus," chap. iii.

LESSON XV.

1483-1492.

I. Required Reading.

Graetz, History of the Jews, vol. iv., chap. xi. and xii. to p. 366.

Abrahams' Jewish Literature, chap. xxii.

II. Suggestions.

1. While the fires of the Inquisition were being lighted in Spain, an era of toleration and peace lingered in Portugal under the noble Alfonso V. No restrictive dress for the Jews; tax-collecting privileges; ministers at court; an ambassador to Rome.

2. Abarbanel rendered his chief service less as literateur than as public spirited Jew. Were it not for Torquemada's theatrical intervention, he would have saved the expulsion from Spain. But one of his books at least takes high rank in scholarship—his Bible Commentary. His knowledge of affairs enabled him to present the political conditions of ancient Judea with great vividness. His liberal example of consulting Christian commentators was important, too.

3. That Abarbanel should have been summoned to take charge of the royal finances during the awful years, from 1484 to the expulsion, and in spite of *repeated edicts* against such appointments, was a

splendid tribute to his financial genius. He was one of the first to render pecuniary assistance to Columbus for his explorations.

4. With the fall of Granada, in 1491, Moslem rule died out in the Peninsula; but not before it had rendered great service to civilization. (See Draper's "Intellectual Development of Europe," vol. i., chap. xiii. and xiv.; vol. ii., chap. ii.). The conflict between the Cross and the Crescent was racial as well as religious. Doubtless the crusade against Marranos and Moors was due ultimately to anti-Semitism in a much more comprehensive sense than that term is used to-day.

5. That the expelled Jews should have been forbidden to take with them gold or silver shows that fanaticism was tempered by greed throughout. It was almost a greater cruelty than the expulsion itself, since it left them helpless at the mercy of pirates and slave-dealers—and caused thousands of deaths by starvation.

6. Their sufferings at this Spanish expulsion have been compared to the sufferings of their ancestors at the destruction of Jerusalem. The identity of date (Ab 9th) becomes more than a coincidence.

"The heroism of the defenders of every other creed fades into insignificance before this martyr people."—Lecky.

7. The banishment of the Jews did not at first affect Spain's stability perceptibly, since it was followed by an era of conquest of adjacent lands and by fresh supplies of wealth from the newly discovered America as well as from the plundered Jews. Not till the banishment of the Moors (or Moriscoes as they were afterwards called), in 1609, was the injury to the nation manifest. From this double loss of her most industrious subjects Spain never rallied.

III. Tests and Reviews.

1. What oath did Torquemada exact from the rabbis of Toledo?
2. Outline the chief incidents in the life of Abarbanel.
3. State the conditions of the Jews of Portugal, under Alfonso V., under Joao II.
4. What was the cause of the occasional outbreaks against the Jews of Moorish Granada?
5. What was Abarbanel's theory of the woes of his brethren; what fault is found with his style?
6. What inference would you draw from the Moorish request, that no Jewish supervisors be appointed over them?
7. What was the date of the expulsion decree?
8. Mention the different places of exile.
9. How many years had Jews been in Spain? What number was expelled? What became of their real estate? Why were bills of exchange in many cases inoperative?
10. Tell what happened to the Spanish refugees at Fez, at Genoa, at Rome, at Naples, at Corfu.
11. What were the conditions under which Spanish refugees were admitted into Portugal? How many came?

IV. Recommended Reading.

Abarbanel:

Mersels: Jewish Quarterly Review, p. 37.
Schechter: Studies in Judaism, page 173.
Encyclopedia Britannica—article "Abarbanel."

Expulsion from Spain:

Lecky: "Rationalism in Europe," vol. ii., pp. 266-273.
Kayserring: "Christopher Columbus," Index (also for Fall of
Granada and Abarbanel.)
Lindo: Jews in Spain and Portugal, chap. xxiii.-xxvi.
Milman: History of the Jews, vol. iii., book xxvi. to p. 297.

LESSON XVI.

1492-1498.

I. Required Reading.

Graetz, History of the Jews, vol. iv., from p. 367 to p. 413.

Kayserling, "Christopher Columbus," chap. ii. and vii. and pp. 46-51.

II. Suggestions.

1. All the tragedies of Israel's past were concentrated in the Peninsular expulsions. All the brutalities of savage man were brought into play against these outcasts. Great as was their physical anguish, caused by plague, hunger and exhaustion, greater must have been their mental anguish at seeing their children torn from their breasts to be brought up in the faith of their foes.

2. The astronomical tables of Isaac Ibn Said and Abraham Zacuto and the improved nautical astrolabe of Joseph Vecinho rendered valuable aid to explorers in this era of discovery. On the very eve of their expulsion the Jewish mathematicians and astronomers were giving help to the land about to cast them out. Such is the irony of Jewish history.

3. For the part the Jew played in Columbus' *discovery of America*, as astronomer, as linguist and

as capitalist, one should read Kayserling's "Christopher Columbus" from cover to cover.

4. These were the days in which no pursuit was wholly secular. We find that Columbus read his Bible religiously and claimed that he planned his discoveries only to further the fulfilment of the prophecies of Isaiah !

5. Again, at a critical moment, does Turkey come to the rescue of the Jew. Sultan Bajazet II. considered it wise as well as humane to open the doors to those whom Ferdinand's folly had cast out. Constantinople became the most populous Jewish centre.

6. Retribution more speedily overtook Portugal, for eighty years later she met a disastrous defeat in Africa from which she never recovered. It was a piece of poetic justice that Portuguese nobles, now sold in the slave market of Fez, should have been bought by descendants of the very Jews that had been driven out of Portugal.

7. The centuries of culture of the Spanish Jews, the high place achieved by them among Christians and Moslems, the breadth of their interests and the great responsibilities entrusted to them, gave to these Sephardim a refinement and dignity and a sense of their worth that they never lost in all the lands of their exile. They became a Jewish aristocracy, while their preservation of the Spanish tongue and some ritual differences kept them a community

